Our sauiour Jesus Christ hath not ouerchanged his churche with many ceremonies.

The Lorde shall knit by his mynde in fewe wordes for our righteouse makinge/ eue by faith only to be iustified.

Esaye.x.

M.D.XLIIII. in Febru.

IT behoueth/and it is necessary also: That euerye Christen mā know & beleue/our lord Jesus Christe not to haue ouercharged his churche with ouer many ceremonies/rites/lawes and precepts. And also to knowe which be the principall lessons/doctrines/and precepts all redy in nownbre/concerning the verye trwe worshyp of god/and our christen religion: wherby the cōgregatiō of christe is so perfytely and sufficiētly enstruct/that we can/ ne ought not to seke for/or desyer anye more.



Paul/ the chosen vessel of God/ writing vnto his disciple Timothe/ prophesied that in the later dayes/ there shulde be men all for them selues/ the louers of them selues/ and of no man els/ couetuouse/ stoute/ stobborne/ and prowd/ which wil be sene to haue a glittering shewe of godlines: but they will renounce the pithey power & effecte thereof. And the thing it self they vtterly denie and reiecte. And therfore be they euer lerning/ and neuer comen to the knowlege of the trouthe. And euen this same prophecie/ many of vs reade it/ but all we vnderstāde it not: as trewely in these our dayes/ as in tyme paste to be fulfylled. For the lawes concerning the welthe/ gouernaunce/ & good order of the chirche/ they are nowe fermely decreed & set faste/ and to morowe vnmade and marred agene/ they ar treated & retracted/ acted & vnacted/ then thei reason for the reformacion of the chirche/ and of the maner of the reformacion therof/ whether this matter or waye ought to be directely or vndirectely/ tolerable/ iuste or absolutely/ aperte/

2 Tim. iij. The. iij.

playne / or by colowr couertly brought to passe. And it is so subtyly disputed & so craftely hādled / that there is no maner nor measure / non ende / nor no certaynte / forme nor fasshiō of their wauering lawes / incōstante actes / crafty counsels / forewritinges / afterwritinges / opinions / doctrines / sentences & myndes. There were once wrytē grete and many brode bokes of their decrees / decretalles Clementines & addicions / extrauagātes wandering far beyend & oute of the trwthe. Who is able to nowmbre and recyte the bokes / lawes & sentēces of all them that wrote for popes and papistes pleasurs: Who cā tel vs all the actes of parlementes / ordinances / and institucions of counsells and bisshops in their owen dioceses: By the which / all the people of God hath bē so combred / snarled / tyed and perplexed / that thei strongly & stoutely did lerne / yea and that alweys at all tymes / and yet coude they neuer come vnto the iuste knowlege of the trwthe. Yea thou shalt fynde euen emōg the prple many that abhorre and detest these sayd holy popes decrees / lawes &c / as roten / stinking rumming sores. And as touching the doctryne of the gospel / whiles theis lawers & scolemen studye these decrees and scole mater / thei finde

nothyng in it ferme nor certayne (theire iuge-
mēt is so corrupt) nor obteyne thei any god-
ly frute for their saluacion/ but poyson & cor-
rupcion of their owen soules/ & of their iud-
gemēt. But yet thei lerne stoutely theise de-
uilliſshe antichristen decrees and lawes &c/
and neuer come thei vnto any good and per
fit ende of any good learning / so that their
myndes maye be satisfied and at reste in quy
ette/ their selues neuer hauinge in any iuste
nowmbre the cheife articles and principall
poyntes of the trwe religiō. Wherefore that
it nught apere/ euē but to mene lerned & sim
ple wittes/ owr lord Jesus not to haue one-
red/burdened and charged his chirche with
any constitucions and rytes / ether heuye or
many/or obscure derke/ or harde/or vnable
to be expressed / but that thartycles of owre
fayethe (whereby the fayethefull ar made per-
fet) be fewe & sone tolde: we shal laye forthe
theise thinges which the lorde hathe delive-
red to vs / & which be ower articles in brief
summe / vshere with his chirche is content &
fynissed. But let no man thinke this mater
to be longer in telling / then that it maye be
but in fewe wordes fynished. For the trea-
tese of the trwthe and religiō is contēt with
very fewe wordes / nothyng regardinge nor

requiring any curiouse & laborouse loquacite or longe babling. I therfore shall endeuour my selfe synserely so to treate this mater so profitable and necessary / that not with oute great feute this wolde be read and herde.

The lorde hathe not ouer charged his chirche.

That our Lorde Jesus hath not ouered his chirche / but subdewed it vnto a pleasaunt yoke of a swete seruitute / him selfe witnesseth in Mat. xi. sayig. All thyngis ar delyuerd to me of my father / & noman knoweth the sone but the father / nether any man knoweth the father but the sone / and vnto whom soeuer the sone will reuele hym. Come ye all vnto me that labour and ar burdened / and I shall ease and refresshe you. Take my yoke vpon you / & lerne of me which am mylde / meek & humble hearted / and ye shall fynde ease and quyetnes in your soules. For my yoke is pleasaunt / & my burdē light. Firste of all he Jere. ij. saithe himself to be the fontaine of all goodnes / and euen that lucely plentiouse spring neuer to be drye drawne / which will satisfie his chylderne moste plentiously. Then he addeth / himselfe to be that heuenly and faithfull teacher / which one onely maye trwly deliuer & geue forthe the celestiall wysedom & perfit doctrine. Thereof he exhorteth all men to come to him / how many so euer ar perple

ȳed / and intricated wyth any doiote of the trouth / be affli. ted / greued / troubled ⁊ pȳs-ſed downe with to heuye burdēs. ffor vnto all mē he pȳomiſeth counforte and quietnes pȳeſent helpe / remedye / and ſaciete / that is to ſatiſfye their deſier with all goodnes / and to be briefe / euen the treewe inſtitucion and enſtrucciō in all trouthe / and a iuſte tranquilyte of mvindes. Ye exhorteth alſo / that (the yoke of the worlde caſte of) mē ſubmitte and put their neckes vnder goddes holye ſwete yoke. ffor this yoke he pȳonownceth it to be pleaſaunt ⁊ light. Not onely be cauſe there is nothing harde to a louing ⁊ willing mā / but alſo for that his doctrine is the moſte playne and ſimple / And cuē the worde (as ſaith the pȳophete) which is abȳeuiated ⁊ made ſhorte Where of the ſame pȳophete alſo pȳophecy-ing of the kingdō of Chriſt (which is his doctrine) cryeth in the perſone of God ſayinge Yeriken you that be thirſty. Come ye all vn-to the watevs / euen he that hath no money / Come / bye and eate. Come (I ſaye) bie with out money wyne and mylke / yea / and with oute any pȳice. Wherfore laye ye forth your money for that at fedeth not / and ſpende ȳe your labour about that at fedeth not. Yeare yeare (I tell you) me / and eate that at good

Pſalm. c.ȳ.

Eſay. lv.

Eſa. lv.

is / & let your soule not delight in fatnesse. Bowe downe your eares / and come to me. Heare me (I saye) and your soule shall liue: & I shall smyte vp an euerlasting couenaunt with you / euen the faithefull mercies promised to Dauid. Behold I haue geuen him to testifye of me to the gentyls / to be a leader & master to the populouse heithen. By these wordes / owre benigne and true god prouoketh all mortal men to come to him onely / he excludeth none at all. For he calleth thē not vnto certayne heuey burdēs to be borne / for he foreseing these heuey infinite dampnable burdens of mens ceremonies / rites and traditions / institucions / iniuncions / actes / articles (and I can not tell what) commaunded non to be so hardy / as to beare a tankerde of water thorowe Solomons temple. By water fetched at muddy pyttes (as Jeremy exponeth it) meaning the heuey vnsauerye and vnprofitable ceremonies / rytes &c / inuēted of men. He calleth vs not therfore to beare these intollerable burdens vnto which (to ease vs) the makers of them / wyll not once putto their leiste fynger / but he calleth vs vnto celestiall pleasaunt riches / to be partakers of etrnall life. He rebuketh also our folisshnes / which ar caried aboute and diuersly

Math. xxiij.

Ephe. iiij.

bered with barye / dyuerse / contrarye / and
moste harde kyndes of sondrye doctryne / of
whiche there commeth no profite / but greate
hyndraunce and hindryng to oure houshol-
des and goodes. Come therfore to me (saith
he) heare me / me (I saye) and your soules
shall liue. For he offereth to these obayers &
comers to him a greate gyfte in couenaunt /
promissyng vs euē Christe him selfe / in whō
onely he promiseth hym selfe / to geue vs all
thinges. Let vs nowe therfore see how God
hathe performed thys couenaunt and promi
se / and what thynges the father hath geuen
vs in christe / euē christe hym selfe to witnes.

When the onely begoten sonne of God /
which is in the bosome of the father / descen-
ded from heuē vnto vs / and being very god
and man Jesus Christe shuld preche the he- The doc
uenly wysedom / euen the gospell / vnto the trine de-
hole worlde / and shuld enstructe & institute liuerd of
his chirche in the trwe religion: he wrapped christ to
not / nor combred / nor clogged not the myn his chir-
des and soules of his peple with diuerse and che.
manyfolde traditiōs: nether disputed he nor
reasoned he with them any lōge tyme / ether
obscurelye / or sharpelye of the trwe sauaci-
on and iustificacion / snarling their consciē-
ces / inuoluing the christē religion in any sub

tely and harde questions: but often tymes in one lytle shorte sermone he gaue vs all thinge what so euer is necessary & pteyning vnto owr very saluacio/ which thinge we shall nowe clerely setforth in playne examples.

In John/ the. iij. the lorde receyuing Nicodemus vnto him fully and perfytlye to be taught in all that same lesson and in his instruction / he dothe nothing els teche him/ but that this master of Israel might vndersta̅de and knowe that who so euer will aspire vnto life euerlasting/ he muste be borne agene from a boue/ euen of the holye goste: that is to saye/ these same owr owne strengthe/ enforcementes innated and ingrauen in to vs from owr firste birth/ to haue nothing at all vs dispocion of owre selues/ no inclinacion/ promptnes/ nor redines vnto our right wysenes & soule helthe to be obteyned/ but that from a boue thorowe the diuine and free grace is the holye goste geuen vs: which muste trā̄smute/ change and illumyn the hertis of men / that anon thei might see the depraued nature and corrupt dispocion and inclinacion of mānis nature/ and so dispaering of their owne strengthe & power/ thei might flye vnto the mercie of god/ whose mercie deliuered his sone vnto dethe/ that euery one

that beleueth in him/ be not losse: but maye haue lyfe eternall. And also that man nowe take vp to him from oute of the derkenes of errours and synnes/ he might pfitlye walke in the lyghte of trewthe and puernes. What coude haue be spoke (I praye you) in so grete & waighty a mater more briefly? or coude haue ben sayd playneliер and more fullye & pfectly? I thinke there can noma this taught in this heuēly philosophie require any more Ioā. iiij.
Nether any other wyse or by other meanes did he instructe the woman of Samarye at the well/ but that he semeth there to haue vsed a more compēdiouse briefnes. In the scole at Caperne/ whē he was desyered of some Ioā. vi.
men and asked what thei shuld do/ that they might worke the workes of god: he answerde them with one worde. This is the worke of god/ euen to beleue in him whom he hath sent/ albeit by and by he added a lytle lēger exposicō of the same/ how that him selfe being the breade of lyfe was comen in to the world/ howe and by what wayes he shulde prepare his owne flesshe and his blonde in to the meate and drynke which geueth life to the soule. And agene vnder what maner he wolde be eaten and dronkē/ euen spiritually thorowe faith. But yet is that same ex-

posicion so playnly and so briefly wound by
that vnto nonan it can apere to be onerouse
Mat.v. and heuey / euen as the exposicion of the lawe
vi.& vij. in Mathew is a lytle largelyer drawen at
length/but a non after it is briefly knitby &
gadered agene into this one sentẽce. Wher-
fore all thynges what souer ye wolde men
shuld do to you/ euen so and thesame do you
vnto them. For into this ende tẽde the lawe
Joã xiij. and prophets. Vnto this agreeth also that at
and.xv. the lorde on this maner saith in John. This
is my precept that ye loue one a nother euen
as I haue loued you / euen the same that is
Ro.xiij. red in Paul/ owe ye nothing to any mã but
this onely/ euẽ one to loue a nother. For he
that loueth a nother hath fulfylled the lawe
Who can saye that these lessons be to longe
or confusely inuolued/ or to derke and obscu
re. In that same his laste souper when nowe
he shuld opẽ to his disciples the greateste and
hyghest mysteries and secretes of owr faith
& shuld powerforth all his hole godly breste
vnto saint Thomas whẽ he asked him/ Ma-
ster/we knowe not whother thou goist/and
how might we knowe the waye. With one
sentence he exponnyng and shewing them/
whother he went/ wherfore he nuste dye/ &
which is the seuereste & most certayne waye
vnto heuẽ/ sayd. I am the waye/the trowth

and the lyfe. There cometh noman to the fa-
ther but by me. In which wordes he expres-
sed the cause and frute of his deth / & shewed
them the waye vnto heuē / yea and that mo-
ste playnely he shewed it them. And besy-
des thys all wother wayes ordened or in-
uented by mē besides this waye / he plucked
them vp / he destroied / casted down / and stā-
ped thē vnder his feet for naught / euē wrōg
wayes / dampnable and vngodly. Wherof
verely John boldened / said in hys canonik
pistell. God hath geuen vs eternall life and
this life is in hys sone / and whoso haue the
sone hath life / and he that hath not the sone
hath not life. Vnto the which saingis iustely
agreeth euē the same that s. Paul ꝓpowned
with a meruelous euidence vnto the Ephe-
sians / God to haue reuersed / and (as in brief
some) brought it / and in Christe concluded.
so that nowe oute of this same only Christ /
as it were oute of the barne of all goodnes /
men myght fetche the thynge which before
as it were by pece mele / was fetched out of
many sondry partes of scripture / yea / and e-
uen the Lorde Jesus himselfe in Mathew
dampneth / and techeth vs to auoid / and ab-
hor these men who soeuer thei be / which de
uyde the myndes of the faithfull / and indu-
ce them vnto many and dyuerse thinges as

neceſſary or profitable vnto thobteyning of
ſaluacio. For if any mā (ſaith he) tell you. Lo
Math. here is Chriſt/or there is he/beleue him not
xxiiij. For ther ſhall aryſe falſe anoynted and falſe
prophetes & ſhall ſhewe forth tokens & pro-
dygiouſe wonders/ſo that (if it were poſſi-
ble) euen the very elect might be brought in
to errour. Take heed (ſayth Chriſte) for I
haue now told it you before. If therfor they
tel you/Lo he is in the deſerte & ſolitary pla-
ces of religiō / go not once forth/or ſay/ſee
he is in the ſecrete places as in the p̄uey pirs
and ſecrete ciborye/ beleue it not. What th̄
ſhall the faithfull ſoule do? he ſhall depende
of the mouthe and grace of the onlye Lorde/
which hath cōmaunded his choſen tobe ware
and auoide theſe maner abhominable decey-
tes of men ſondrelye knittinge / ſmytinge/
and deuidyng into many opinōs the hertes
of the faithfull with this wyked ſcyſme: and
hath ſetforth before vs himſelf onely the tea
cher of the treuth and in fewe wordes the-
xpiacion of ſynnes & purging from the ſame
euen the mercy ſeat of grace and forgiuenes
in euery neceſſite to be ſought / and to flye
vnto him. For this is euē he/ that ſame ma-
ſter geuen vnto all the worlde / whych alſo
hath dyed for vs/yea and euen he that is ry-

sen agene vnto life / and sitteth on the ryght
hande of god / there makynge continuall in-
tercession for vs / being that onely all alone
perpetuall preist with onelye one sacrifyce
for euer fynysshyng and perfet makyng them
which ar sanctified. Euery man (I suppose)
clerely vnderstondith and perceyueth it wel
that in / and for Christe / the father hath ge-
uen vs all thinges. Wil men see what maner
teching was the doctrine of the lorde cōcer-
nyng oure saluacion / wherby we be iustified
and who is the life of the faithfull / a doctri-
ne (I saye) which is short and brief / but yet
clare / manifest / full and perfet in euery par-
te. Vnto herto pertayneth also his tradicion of
the benefittes & good will to be geuē forth /
of the prayers of the faithfull / and of fasting
and chastysyng of the bodye / euē suche doctri-
ne as is bothe brief and cleare (as ye may sea
in Mat. vi. cap. hauing nether any difficul-
tye nor burden. Which tradicion and doctri-
ne of christe notwithstōding yet apereth in-
tolerable & vnable to be expressed & vnder-
stād of the laye peple / if thou estemest it of the
disputacios of sophisters / & take it at the sub-
tile setting forth of the scolastical scolders.

Here folowe all the Sacramento that
Christe delyuered to his chirche.

Now as towchyng the sacraments / very fe-
we they were which the Lorde committed
vnto his churche / euen onely these tweyne /
baptisme and the signe or remembraunce of
his body and blode. For as for Iohn his bap
tisme / he dyspiced it not / but with the same
himselfe was sanctified. And eftesone after
he sendyng his disciples into all the worlde
to preache his gospell and to declare it vnto
all nacions and gentyles sayd. See that ye be
going to teache all the gentyles or nacions /
who soeuer thei be / baptisyng them in to the
name of the father, the sone / & the holy goost.
In which institucion thou shalt neuer fynde
any thyng ether harde or heuye or not playn
ly spoken and expressed. And as for himself
whiles he lyued vpō the erth and layd forth
the holsome preching of the gospell / bapty-
sed noman / but his disciples he commanded
to baptise. For the worde of god is more be
ter and more precious then the sacramentes
Hebre. yea / and faith it selfe is more noble then the
xi. sacramētes. For with oute faith it is impossi
ble for eny man to please god. And with out
faith / sacramentes may be ministred: but pro-
fit shall thei not. Furthermore / the souper
the Lorde himselfe did firste institute and ce
lebrate it / in no costely aparell nor in any ri-

[illegible]ntly (as they saye) ordinarily
[illegible] his table with any ryche iewe-
[illegible]ses, chalesses, images, candle stikes
[illegible]rc. There were no glitering golden
[illegible] syluer sewtes nor precious vessells, no
[illegible]ade, ouerouse chargeable nor hard
for any man, but all was playne simple easy
to be had, moderate sobre decēt and honest.
For Christe in that sober souper, with bred
and wyne bothe testifyed and preched vnto
vs the mysterye and benefit of owr redemp-
cion, and commended and lefte vnto his pe-
ple, the remembrance of his deth, and the cō-
corde and mutual amyte vnviolable and per
petuall amongst vs to endevore. Nether did
he here spinosely, that is to saye, thornishe-
ly sherpely perplexly with confusion and ac
combrance of owr wittis and playne vnder-
standing subtily and magistrally as the dum
es men spelle bring in these dede dreames of
thys holy sacrament which were and are wō-
te now a days to be disputed in scholis vny-
uersites and freerly in doctorish popish pul
pittis. Nis whether there be the very reall
substanciall body of Christe really naturally
substancially corporally as longe, as brode,
as thykke, as heuey (I can not tell what nor
howe) as he hāged on the crosse. And agens

what into what thyng is cõuerted / wh[illegible]
breade is turned into nothinge / or in to Chris-
tus body: what substance abideth still and re-
maineth: what substance is lost or ceasseth
to be: and in so ceassyng from his owne sub-
stance / whether it be nothing at all / the acci-
dents / that is to saye / whytenes / lightnes /
heuynes / taste breking baking &c / whether
thei there abide still with out substance / and
whether he be whol with all his membres in
the wholl sacramẽt or brede / and wholl in e-
uery perse broken / whether one bodye may
be in heuen and erth and in a thousande pla-
ces at once. And howe so grete a bodye may
be wholl in so lytle a crome of breade. And
whether there be his glorious immortal im-
passible bodye / or his body mortall and passi-
ble as it was in his souper sittynge with his
disciples: But Christe at his souper taughte
thẽ playnely the ferme faith in / and to bele-
ue in god / he disputed of brotherlye loue ple-
rely / and treated of the remission of synnes /
of pacience and constancye in aduersite / and
preched them of the assewered certayn hope
of that blessed lyfe to come. For these thyn-
ges ar holsome and apertenyng to our salu-
acio / & to the knowlege of god / these thyn-
ges requyreth he of his people.

Whē our Lorde Christe had delyuered this doctrine concerning the christē religiō/ and the disciplins of the sacramentes puatly to his disciples and openly to all men dispersed thorowe Galyle and Jewrys / and also after that he had purged by his innocent dethe on the crosse the sinnes of the hole worldē was buryed/the thied daye he ryseth from dethe/ and by .xl. dayes he apered to his disciples/ and lest thei shuld haue douted of his resurrection/he shewed himself vnto them by many euident proues / himselfe verelye to haue had ryssen from dethe / in the mean tyme geuing also precepts vnto the apostles/of the churche or cōgregacions to be called togither and constituted thorowe out all the worlde/ and thus all thyngis fynisshed / he is aſcēded into heuen:and sitteth in glorye at the right hande of the father. And the precepts which he gaue vnto his/ were of this maner. That thei shuld go forth into all the rownd worlde and preche his gospell / that is repētāce and remissiō of sinnes in the name of christe/and that thei shuld also baptyse the beleuers therof/ teachyng them to kepe all thyngis which himself had commaūded them. By the which thyng verely be signified the moste pfit kynde of techyng to be delyuered to them. For

What thinges were delyuered vnto the chirche by the holye goste.

that at he addeth/Thei ſhuld abyde and wayte
for the comyng of the holy goſte/ pertayneth
to that purpoſe vnto the vohich many mē vi-
olently pluk it/ as thoughe this holye goſte
ſhuld haue delyuered to them a nothee newe
and more large doctryne thē Chriſte had be-
fore taught them. ¶ For euen hymſelfe openly
ſayd in his goſpell. He ſhall not ſpeke out of
Joā.xvi hym ſelf/ but all thingis vohat ſoeuer he hath
herde ſhall he ſpeke/ & agene. He ſhall receyue
it out of my preceptis and doctrine/ and ſo
ſhall he ſhewe it vnto you. ¶ Agene. That ſa-
me counſorter and techer euen the holy ſpirit
vohom the father ſhall ſende in my name/ he
ſhall teche you all thingis/ and ſhall laye vp-
on your hertis imprīted theryn faſte all tho-
ſe things vohat ſoeuer I haue tolde & taught
you. Lo/ he ſayth he ſhall teche you all thin-
gis/ and becauſe thei ſhuld not vnderſtonde
it of any newe doctrine/ or thinke that Chryſt
perchaunce had not taught them all thingis
neceſſary for theire and owr ſaluacion/ but
had left out ſome inwardes verites. He ad-
deth for a more declaracīō. ¶ And ſhal all tho-
ſe thingis pryute in your hertis the vohich I
my ſelf tolde and ſpake vnto you. ¶ Here fo-
re it folowthe that owr Lorde Chriſte taughte
them all thīgis/ but by the reaſon of their in-

ſcripture and vnderſtode thoſe all thyngis or els many of them/ thei had forgoten/ ſo that it was neceſſarye for them thoſe leſſons by the holy ſpirit to be called ageine and beaten faſter into their myndes and memory/ & there depelyer to be infaſtened/ & euery thyng fullyer at large to be explicated & declared.

But now/ leſt any man ſhuld doute of theſe thyngis/ we wyll gladlye alſo gather ageine togither into a ſome/ what thyngis the apoſtles after thei receyued the holy goſt gaue & deliuerd to the chirchis to be obſerued. And that we might begyn this demonſtracio[n] eue[n] of S. Peter. Ye ſhall ſee that he was called forth on a tyme vnto Cornelye the capitayn of the Italyn legio[n]. For the angell of the lord had told him/ that he ſhuld ſende men vnto Joppen called now porte Japh/ and call Symo[n] peter. For he ſhall tell the what thou muſte do. Which when he was called & now comen/ and ſhuld tell him what he ſhuld do: he preſcribed him no nother thynge els then that he muſte beleue in Jeſus Chriſte. For he preched not els to him but chryſt eue[n] to be crucifyed for vs/ buryed/ and the thirde daye to haue had ryſen from deth/ yea and himſelf in the ſame his preching witneſſeth himſelfe not to haue had receyued any thing els of the

What the apoſtles delyuered vnto the chirche

Actu. x.

Lorde to be preched saying. The Lorde commaunded vs to preache to the people and to testyfye that it is he which is constituted of god to be iuge of the quyk & dede. Vnto this mā all the prophetes bere witnesse that who so beleue he shall receiue remission of his sinnes thorow his name. Where here of (I praye you) vnderstāde the apostles not to haue had delyuered anye wother thingis to the peple dispersed thorow out the worlde then the same which thei receiued delyuered to them of the lorde? Who seeth not thissame tradicion and doctryne delyuered to be sufficient vnto saluacīō to be obtayned / and vnto the perfit full religion of christe? For the angell tolde him clerely that Peter shuld shew him what he muste do. And Luke added by & by what he shewed and prescribed him / euen nothing els then that at is expowned and layd forth in these fewe wordis. And a non he baptised him with his familye. Peter thrusted in nothing into Cornelius of any auriculare confessiō / nor of any priuate absolucīō / he taught him nothinge of cases reserued to the Pope. Ye forgote satisfaccion indulgēcis pardons and popishe penaunce to be enioyned him. Ye deliuered him nothing of merites and celebracion of mysses or of vowes of chastite

to be payd and kept. Seeyng of inuocacion of sayntes / nor worshiping of images / he cõmaunded him nothing concernyng pilgrimages to Rome or to Hierusalem / no mencion of matens euẽsong ladyspsalters sensing candles processions nor yet of holy brede nor holy water nor ashes: but he preched him Christe playnly and in him onely he shewed him all thinges. And euẽ the same Peter the most constant and feruent affirmer and defender of the simplicite and playnesse of the faith & doctryne of christe / in the counsel holden at Hierusalem in the which this question was treated: Whether onely faith iustifieth / and whether the workes of the lawe called good workes shuld be ioyned to faith vnto the perfeccõ of a christẽ man: he riseth vp & with great grauite pronounceth vnto these wordes. Ye men and brethern / ye knowe that of the olde tyme god chose out among vs / that thorow my mouthe the gentyles shuld here the worde of the gospell & beleue it. And god which knoweth mens hartis hath testifyed vnto thẽ geuing them the holy goste as well as vnto vs / no difference putting betwixt vs and thẽ when by faith he hath purifyed the hertis of them. Nowe therefore / wherefore tempte ye god / that ye yoke shulde be layd vpon the Acts. xb

necklis of the disciples/which neither owr fa-
thers nor we haue ben able to beare. But by
the grace of owr Lorde Jesu christe we be-
lue to be saued euen as thei beleued and we-
re saued. Hitherto haue we receyued the wor-
dis of saynt Peter. Here he saith there is but
one/ and that is a sewer and certayne waye
vnto saluacion/ but one ye that the moste full
and perfit forme of iustifying/ euen by the
grace of owr lorde Jesu christe. Vnto this tra-
dicion Cornelius with all his familye famili-
ar & kinffolk cleaued fast with all his whol
herte and with terue faith ye receiued the testi
mony of the sones of god/ in this mean ceas-
son (saith Peter) I nether added nor layd by
on his shulders any burden of the lawe: onse
ly preched I Christe into whom he beleued.
Wherfore/ the grace of god & faith into christ
sie is sufficient vnto saluacio/ nether is it ne-
cessary any thinge to be added vnto the lawe
to make perfit owr iustificacion. And as for
those fewe tradicyons whiche there in that
chap. a nor ar red & added or sayd to be put
to/ were observed for the cōsideracion of the
tendernes yet of the tyme/ & for the nemene
yet of the men of that worlde/ and that they
shuld be perpetuall/ but for certayn seso
kept in the cities for a litle time in the which

ryers ſtodyed yet red dyenlye in theis
ſynagogges and ſcoles.
Thomas of the xxii. chap. of the actes v. rb. ca.
is it many ſeek/ that nether Paul hymſelf the
apoſtle taught nether other thyngis / or mad/
or not the ſame to the churches of the gentyl-
les. Mut in his epiſtles right diligently he de-
clareth all fatchfull/ all chriſte to haue and fyn-
de all thinges which ar neceſſary vnto the ve-
ry ſaluacion and perfection of chriſtes religi-
on / nor to nede any other mennes eis beſy-
des Chriſte or with chriſte to lyue bleſſedly.
For ſuch in the pyſtle to the philippians. The
thinges which once were lucre and pleſaunte
to me (he ſayth) I nowe knowe the ſame for
chriſtis ſake to be hurte and hindrance to me
yea I knowe now all thinges to be damage/
for that excellent knowlege ſake of Chryſt
Ieſu my lorde / for whoſe ſake I reputed all
thinges to be hurtfull and damage and eſte-
med and reputed them for dunge and dyrte/
that I my ſelf myght get chriſte formy lucre
and aduauntage and that I myght be founde
in hym/ hauing not my nowne righteouſnes
out of the lawe and good workis/ but that ſa
uerightouſnes which is to thorow the faith
of chriſte. And for this cauſe he euery where
exhorteth alwe vnto the faith into our lor-

de Jesu/ with the which faith also he commendeth and setteth forth as the frutes of faith/ as innocency of lyuing/ charite and also feruent prayers vnto the lorde. And this apostle baptized as the lorde had commaunded him/ although he confesseth himselfe in the mean season/ bery fewe to haue baptized. The souper of the lorde he celebrated
1.Cor.i. no wother wise / nor in no wother poyse commaunded he the Corinthes to celebrate it/ the
1.Cor.xi. the lorde himself had instituted and fyrst ordened it. For as for me (he sayth) I haue not delyuered vnto you any thinge concerninge this souper / but euen the bery same that I haue receiued of the lorde &c / the place is openly knowne. 1. Cor. xi. These (I saye) are the traditions which S. Paul/ at the precept of the lorde hath deliuered vnto the churches euen an absolute perfit and full example of an absolute cryste doctryne & of a iuste church And now bereby there is nothing more certayn thē that all the wother apostles folowed the same selfwaye and maner & prachige when thei all with one institucio & one spirit gathered togither the cōgregacios of god. Wot of these all/ I suppose it to be clere and playne / Wor lorde Jesus not to haue hadministrated his churche: and which be the bery

principall theese poyntes and articles seue in nomber by the which his congregacion and churche is fully and perfitly so finished/ that it want nothing: that is to weit eue the doctrine of the gospell or diuine verite wherein/ faith into god/ the loue of my neighbor publik iustice/ pacience in the crosse/ holines in liuinge/ & that liberall holy mercifull distributing of our goodis to the pore/ pure & faithfull prayer/ and the reuerēt religiouse right vse of the sacramētes. In these (I saye) bery fewe thīgis nothing ouerouse/ the churche of christ is perfitly finished/ so that it is wholl and perfit in nothing diminished wāting any thinge. This same churche I mean which Paul trwly calleth the house of the liuing God/ the pylar and fote of the trwth/ which stōdeth faste vpō and cleaueth to that foundacīō stone Iesus christ. And if any mā yet doubteth and thinketh many mo thingis to be required vnto her perfection: let him hear Luke in the actis of the apostles/ describinge the primatiue or firste/ that is to saye that moste of all perfit full churche of Christe gathered to gither euen of the apostles/ no moo thingis thā these there in that tyme putting in myndes vnto them: therof gathering that euen now (the wyse/ by the same onelye

Which be these cheif principal sufficiēt articles geuen to the chirche.

1. Timothe. iij.

1. cor. iij.

cheif principalls conteyned vnto thē/ that they
re dute of the fame/ the perfitt congregacī
ons might be gathered/made perfit & conser
ued. For in the .ij. of the actes after Luke had
shewed by what maner the holy goft had bē
geuē to the apostles/ anon he declareth how
and in what maner Peter preched christe vn
to the pple of Israel/ & how that thei nowe
compunct and strucken in herte asked: What
shall we do ye men and bretherin? which Pe
ter answerde in these wordis. Resipiscite: et
baptizetur vnusquisque vestrum in nomē Je
su christi ad remissionem peccatorum/ Re pē
te and chaunge your lyuing and be baptized
euery one of you into the name of Jesu chri
ste/ so to haue remission of your synnes by
faith: and ye shall receiue the gyft of the ho
ly goste. And after a fewe mo wordis S. Lu
ke addeth/ exhorting thē with many mo wor
dis saying: Be ye psecued and kepe your sel
ues from this peruerse and euel generacīō.
In the which answer of Peter and exposicīō
of the story by Luke/ fyrst we haue the cheif
principals of the euangely ll doctryne/ euen
faith and repentāce thorow the name of chri
ste/ and then an exhortacion and warnīge/
and at laste the sacrament of baptisme. And
anone after Luke addeth yet vnto these wor

bis. Thei were herely perseuerige in the doctrine of the apostles / and in frendely charitable distributing their goodis / in the breking of the brede / & in prayers. In the which wordis also / the doctrine of thapostles is segathered as it were in to a breif somme / & not onely it / but also the constant perseuerãce in the apostles doctrine / which cheifliye is moste necessary / also the louing distributing of their goodis / and the breking of the brede which is the souper of the lorde and faithfull praying. In these (I saye) so fewe in nowmber cheif principals / the wryter of the actes of thapostles clerely and perfitlye finisshed hy complete that fyrste primatiue and apostolik churche the which neuer man / excepte he were bugodly / wolde saye but it was the moste full / perfit / & wholl iuste church. Newerly Luke in thende of the same chap. openly calleth it the church / saying. The lorde added dayly vnto the churche such as shuldbe saued / confessing also helth and saluacio to be in such a churche / & as many as come into the felowship of such a congregation to be saued. with these very fewe principall institutions and doctrynes may the churche therfore (as ye may here see) be gathered perfitlye fynisshed and conserued / yea and that ja the very

fuste and trwe chirch which enstructed with
these fewe thinges cleaueth to/ and is fustay
ned vpon christe the very rok. But here also
haue ye the testimonies of holy men. ffor lac
tancius in his boke of the trwe wisedom the
v.boke of his institu.cap.xxx.sayth/ That sa
me onely is the vniuersall chirch which holy
deth the trw worship. This is the fountayn
of trwth/this is the hous of faith/this is the
temple of god/whereto if anye entreth not/
or oute of the which if any go forth he shalbe
farre from the hope of eternall life and helth
But yet because heretykes thinke their chir-
che to be the catholik chirch / ye shall knowe
that same to be the trwe chirch in the which
is the religiō and trwe worship of god in spi
rit and in no outward ceremonies of men / in
which is confession of synnes vnto god and
repentance which heleth holsomly synnes &
woūdes/vnto the which the weaknes of the
flesshe is subiect. These wordis Lactancius
wrote which disputing of the trwe worship
in his.vi.boke of his institu.cap.i.sayth. The
holy and singulare maiesty of god desireth
nothinge els of man then onely innocencye
which he if any offereth it to god/he hath made
a sufficient sacrifice both godly and religious-
ly. Which thinge I haue added to/that thou

ughteſt the trouyer vnderſtande that at he
ſayd / the catholik chirch to be euen the ſame
which holdeth the treue worſhip of god. And
Auſten the very treue doctour of the churche
anſwering to the queſtiõs of Januarye in his
.xxxij. piſtle writeth playnly vnto theſe wor
dis. Firſte of all I wold thou ſhuldeſt holde
in mynde the cheif poynt & principall of this
diſputacion / euen owr Lorde Jeſus Chriſte
(as himſelf ſayth in his goſpell) to haue ſub-
dewed and layd owr neckes vnder his moſte
pleaſaunte yoke and his light eaſye burden.
Wherby he hath bounde & ioined togither
the chirch and ſociete of the newe peple with
Sacramẽts very fewe in nowmber / moſt ea-
ſye to be obſerued / in ſignification moſte no-
ble and excellent / euen Baptiſme by whiche
we be conſecrated vnto the name of the trini
te / and the Communion or partaking emõg
many of the bodye and blonde of owr lorde /
with ſich like (if there be any) commended to
vs in the ſcriptures: thoſe excepte / whiche for
the congruence of the dedis of the olde pe-
ple and for the tendre tyme of the prophetes
burdened their bondage: which certayne ſa-
craments and ceremonies be ſiche as ye read
in the .v. bokes of Moſes and ſo forth folow
ing vnto the grace of the goſpell.

But Anemus testimonies left/ let vs return
to the wytnesses of god/and agene to the te
stimonies of the most excellent apostles Pe-
ter Jhon and Paul/ whom I shall yet more
largelye allege/ that in the mouthe of .ij. or
iij. this matter verite/ that is to weit/ that in
these fewe poynts and principals in nombre/ the thinge be made perfit/ might be affir-
med the fastlyer and the stronglyer proued.
For Peter after that he bade put forth a cer-
tayn fewe doctrynes & precepts of the faith/
charite/ pacience and beneficence/ and had ex-
horted the godly to exercesse thē in holy wor-
kes: a non he addeth. These thinges if ye do
ye shal not slyde at any tyme. For verely by
this maner shall the entrese vnto the eternall
kingdom of our lorde & sauiour christe Je-
su be aboundantly ministred vnto you. Wher
& if he had not beleued this kynde of doctry-
ne which now we haue receyued/ to be sufficy-
ent vnto that life to be obtayned & for the pe
ple of god to be made pfit/ he had neuer sayd
By this maner or wayes aboundantly (ob-
serue the pithei waight of this word Abon-
dātly) shal thentrees vnto his kingdō be mynis
stred vnto you. Then/ verely were not these
monkishe and feyerlye odiouse orders/ ne-
ther theyr vngodly rules of mōkis friers &c/

nor yet their selues. The were there no misses/ no suche maner of questions or tradicions as haue ouer idle belled bisshops and skoldinge scolemen many yeres after at laste dreamed and broughte into the churche. And yet without these dead dreames (sayth S. Peter) Aboundant and plentuouse entresse by the doctrine of the apostles to be layd open vnto all men desyeringe to come to that lyfe eternall. Sayut Jhon in his pistle/ sayth. The thinges which ye haue herd from the beginnyng/ abyde there in/ or let it abyde in you. If that doctrine whiche ye haue herde from the begynning abyde in you/ then shall you also abyde and dwell in the sone & in the father. Lo/ here he promiseth to them a perfit and full felowshyp and communicion of the father and of the sone with those faithfull which continewe & abyde in that kynde of doctrine which thapostles from the begynning of their prechinge delyuered the. But from that begining they gaue them no nother doctrine then the same which (they sayd) we haue herde. Wherfore that tradicion muste be sufficient vnto perfeccion. S. Paul not onely byndeth the preacher of the gospell vnto the same breif and simple playne kynde of doctryne/ but besydes that/ he propheciethe certayne pestelent pharisays

ij. Timo iij. & iiij. and papistis to come/ which (euē as we now see them) will not heare that same trwth deliuered to the chirches/confessed and confirmed with myracles/ but will turne themselues vnto vayne fables and most vayne lyes and trifles. For thus writeth he vnto Timothe. I beseche the humbly before god & owre Lorde Iesu christe whiche shall come to iuge the quik & deade in his owne aperaunce & in his kingdom/preche thou the worde & serue ne/be feruent in tyme/oute of tyme/ rebuke blame/ reproue/ exhorte with all lenite softnes and doctryne. For the tyme shall come when men will not suffer nor abyde the trw doctrine / but after their owne voluptuouse lustes and desyers they shall heap vnto themselues techers/euen them which maste tykle their eares/and shall auerte their eares from the trwth / euen vnto vayne fables shall they be conuerted. These wordis without dowte had not that diuine breste and godlye herte/ pronowced with so greate feruencye and feruent affect/but that he knew it right wel/ that that same doctryne which himselfe with also the wother apostles had preched and delyuered to the chirches in writing/was iust/ perfit/ and sufficiēt/ & the innumerable chirches now constituted welnighe thorow oute

All the worde to be true and perfit full chri-
ches. Wherfore these same fewe institucions
muste nedis be sufficient for the congregaci-
ons with which as necessarye doctrynes the
lorde wold instructe his chosen and not one-
rate and overburden them / yea and that cũ
for this entent / that we shuld not nowe be e-
ver in lerning / never comen to knowlege of
the trwth. ffor all these thingis ar certayne /
in a iust litle nowmber / yea and cũ the most
easyest lessons thorow christes helpe / so lon-
gs as we ceasse not from owr office and ap-
plye owr callinges.

ffurthermore / leste anyman complayn say-
ing these owr sayingis to be to skant & inut-
of vnfinished / it shall be necessary to expres
some of these thinges more at large that it
may be manyfest vnto almen / vs to have suf
ficiently in these fewe principals / all thinges
pertaynyng vnto the perfectiõ and fulfilling
of the churche. The doctrine of the apostles /
the preching of the trwth / the worde of the
lorde / the holye scripture or gospell of Jesu
christe / obtayneth the fyrste place in these sa-
yd principals. ffor it prescribeth this thing /
the lawes of lyffe to be moste absolute and p
fit: this place techeth / it rebuketh / it detec-
teth and casteth downe and lifteth vp agens

What ar compẽ hended in these principalles.

heuey myndis/ it exhortethe/ it counforteth/
it threateneth / it bendeth and menaceth and
decreeth punisshmẽts/ it setteth forth rewar
des both of god and man/and to be shorte/ all
diuine and humane thyngis / ecclesiastik and
polityk/yea all the partes of owr lyffe/all a-
ges and all offices it informeth and institu-
eth most plentuously/ and perfitly yea and
it absolueth and maketh them all perfit and
ful/nothyng wãting. This witnesseth Paul
the moste wyseste in the lawe/ writing to Ti-
mothe/ saying. Thou/ see that thou standeste
faste and persewere in those thyngis whiche
thou lernedst & which ar cõmitted vnto the/
knowing of whom thou haste lerned them/
and that from thy chyldhod thou hast knowe
ne the holy letters which may make the wy-
se & perfit vnto thy saluacion throwe faith
which is in Christe Jesu. For the hole and p
fit scripture godly inspired is profitable vn-
to techyng and lernyng/to rebuke/to correcti
to instytute/and enstruct/ in all good workis
that anye man of god may be entire perfit &
redye vnto euery good worke.
Also the worde of the lorde / in a maner and
as farre as it perteineth vnto vs/ is idle wã-
tinge her feute and operacion/excepte there
be mẽ that will exercyse/ stere vp & whett it/

in tyme and place/ applyinge and layinge it vnto men/teaching it/ernestly prouoking it settinge it forthe at libertye and defende it. And here haue the mynysters of the chirche their place/ & cheifly the techers of the trewth the goydes of the congregations / the interpretours of scriptures/preachers/ the masters of lyuing & good maners. For as muche therfore/that there is noman sodenly full made/ nor borne a perfit artificer: the churche muste nedis haue scolis/scoles (I saye) in which tongues, artes/liberall disciplines / but yet in a sobriete and meam/ but cheifly the holy institucion & godly bringing vp of children be delyuered and taught religiously vnto the disciples which may be here after apoynted and promoued vnto the ministracions of the chirche/ and taught also them which ar apte vnto erudicion and wysedome. For that there were flouriſhīg scoles or vniuersites as they now call them/ in the tyme of the apostles & so flouriſhed longe after their dayes / Luke affirmeth the autour of this in the Actis cap. xix. And Paul in the.i. pistle to the Corīthians in the.xix.cap. Also Eusebius in his ecclesiastik storye/and wother ecclesiastik writers witnesse the same. And out of these maner scoles/the moste faithfull/moste expert

ſed/ the godlyeſt/ the moſte eloquent men/ & of moſte experience and wyſedome were e- uer callid vnto the mynyſtracions/ gouernāce and teching of the congregacions. Also whē it is ſo that in the chierche or congregacion in which doctrine flouriſheth/ this vngracious ſe kocle/drake/ and dernell also wyll growe vndere & preuely encreaſe/ ſo that there will bery many ſtourdye prowde rebelles budde and were vppe/which as thei cā craftely fay- ne theimſelues faithfull / euen ſo do thei no- thing wo:thei and co:reſpondēt to faith. yea and thei will not ſett a ſtrawe by it if thei be taughte an. C. tymes and be rebuked neuer ſo openly and greuouſlye. Nethelesſ thei go fo:th ſtil in their miſcheiffymes. Wherfore it is neceſſarye that the congregacions haue not onely their miniſters and techers/but al ſo their elderly ſage wyſe men / yea & the ſe- clare magiſtrates to/ whiche muſte with the lawes bring into o:der and with diſciplyne conſtrayne and bynde faſte theſe contumate ſtifnecked vnchaunceſſe rebellyouſe ſynners. And theſe mynyſters & magiſtrates it beho- ueth to be right good mē/holy/faithful/god ly vſe/tēperate/ ſobre/ſtronge and conſtāt and ſiche as fere god / which bothe wyll and maye do their office and dewtye. And vnto

this pertayneth the election and office of the
seclare Magistrates / hitherto ptayn the sup
tuarys and penall lawes agenst eting surfet
ting dronkenes / superfluite / excesse / vicious
nes rybaldrye / whorehunting / filthy comu
nication: also the lawes agenst aduouterers
and whorem ngers / and lawes of matrimo
nye iustely to be contracted / lawfullye to be
kepte in reuerence and iustlye to be diuorsed
lawes of the bringinge vp of children / of the
publyk iustice / of byeing and sellinge or anye
wother doings / agenste thir euell deceates /
false wares &c / agenste vserars and corrup
ters and ministers of coynes / of nigemētes
of the pore and destitute nedye / orphanes &
feendles to be defended / of tranquilite and
publyk peace / agenste hyered batail and wa
ges to corrupt men / lawes of beneficence al
mose and helpe of the pore and of the lawful
vse of the goodes of the chirches. These thin
gis wold I incidently and as it were by the
waye poynte men to breifly / concerning the
doctrine of the apostles or of the trewth / and
of the ministers therof / that is to saye / of the
lerners / techers / professours / prechers and
of the holy senate & sage counsell of the chir
che. Of syngers quere men and their eccle si
astik songe / I can saye nothing taken out of

the institucion of the apostles. Paul commã-
deth his churches to synge in spirit and myn-
de. Wherfore it is sufficient to the true chur-
che if with trwe faith thei offer thorow christ
their pure prayers vnto the lorde.
As for the Sacraments S. Austen very godly and lernedly affirmed very fewe to be instituted of the lord/ euen Baptisme and the sacrament of thankes geuing / the moste easyest fewerly in their obseruacion and kepig of them/but in sence and signification moste noble and excellent. For thei cary no greate coste with them/nor yet no difficulty (I speke of the apostles sacramẽtes/ and not of the popishe sacramẽts) and in fewe wordis/thei haue no worldly shyning shewes and glytering vayne glorye. For all their vertew and strength consisteth of/ and in their institucion and signification. The faithfull sayntes in the congregacio ar iustifyed and absolued by faith onely/and not by sacramẽts. For sacraments exercise and in a maner excite and stere vp faith: for thei ar visible actions instituted of the lorde/to the entent he might represent vnto vs his mysteries and giftis/and so testifye towarde vs his good wille/exercise and whett our faith/gather and binde vs together vnto our religion/ and to admonisshe

bs of owr offyce. As ye may see in Baptime
For that representeth vnto bs that it is he
onely which washeth bs from owr synnes/
by it witnessing that he fauoureth bs/ yea
that he will be owr god one alone for bs all
sufficient. Nowe oft so euer baptisme is geue
in the cõgregaciõ/the faith of holy men is ex
ercrised. Besides that it gathereth and bring-
eth bs togither bnwardly vnto his peple/ &
warneth bs to mortifye & slaye owr carnall
affectes/that dayly we mought dye with the
lorde and ryse agene with him vnto a newe
life. Agene/in the Souper of the lorde/it is
signified that the bodye and blode of owr lor
de ar spent and laid forth for bs in the crosse
to satisfye owr fathers iustice/and gyue nw-
re life to the beleuers. Wherfore/ when the
brede is raught vnto bs/ which brede the lor
de called as it were in signe and token or af-
ter the similitude and after the maner of spe-
king appropriated to sacraments/ his bodye
a manifest token is geuen/ that the lord of-
fred hiself all whol vnto bs that we mought
haue owr feuition and sighte of him in faith.
And thus owr faith is exercised in that my-
sty acciõ. And as out of many graynis one
loffe is made / & of manye grapes the liquor
of wyne floweth forth: euen so ar we monis-

shed of mutuall loue in the perceyuīg and re-
ceyuinge of the signes and sacramentes/and
that with Christe and emong our owne sel-
ues we be made one bodye/and to geue thā-
kis to christe our deliuerer. This is dowtles
the vse and forme of the sacraments/hauing
nothinge which hitherto hath not bene pro-
posed and setforth in the doctrine of the gos-
pell/ saue that it hath pleased the lorde for
our infirmite to haue to do with vs sensibly
to our capacite by these signes sacramentall
as it were with visible wordes: and in a man-
ner to laye before our eyes the moste greate
and excellente thinges/ that thei mought be
the more commēded praysed and accepted of
euerye christen man: and so by the one sacra-
ment to iniciate and professe (as they saye)
the faithfull/ oute of whose felowshyp be ex-
cluded not euen the infantes. And by the to-
ther sacramēt for the waren people to retayne
in memorye the deathe of the sone of God.
And thus perfect it moste manifeste/ the vse of
the sacramentes to be moste playn and single
moste holsome and most full of the most swe
test frutes. Whiche vse many make it more
thē ingrate and vnthankfull/ by those their
thorye spinose disputations fonde questiōs
and withe their sholdinge cauillacions and

sophisticall besye bisatolynges.
Of these thingis hitherto writē (I suppose) euery reader perceiueth/ that we which glorie to reioyce in the gospell of name of christe/ haue in fewe principales shewed all thingis which pertayne vnto the full perfectiō of the churche/ & therfore our lorde with these fewe in so wise to haue operated his churche. For these fewe thinges/ albeit of their nature thei be the moste diuyne and inconprehensyble/ yet vnto the faithfull ar thei the moste easye and moste iocunde and ioyfull in thobseruacion and in the keping of them. Wherfore/ what soeuer coste/ what charge and burdens the congregacions this daye sustayne: with what soeuer lawes rytes ceremonies traditions of men/ apere thei neuer so comelye and decent (as thei saye) with what and how many soeuer decrees and disputacions the congregacions be yet snarled combred and clogged/ nether of the lorde/ nor of the apostles/ nor of non apostelyk men haue thei receiued them/ but of the euill idle bellye burdens of the erthe/ of the superstitiouse papistes/ and of these couetiouse priestes and greadye bisshops/ which as thei haue hitherto ben euer in lerning and neuer cōme to the knowelege of the treweth/ euen so playnlye haue they

thought and made godlynes to be lucre and
to serue these insaciable lustes: of whom the
apostle wrytinge to Timothe/sayth. Auoid
from these persons which be of suche corrup-
tuse condicions and abhominable lyuinge.
Cast of therfore (oh christē reder) these theire
importable burdēs of heavy burthensome su-
perstitiouse ceremonies / whiche to ease you
thei will not once put forthe theire fyngers to
bere them theire selues/ which burdēs in that
(as Paul sayth) thei punysshe the bodye/ thei
apere to haue some stwarde holynes / yet
ar thei with out all honour y godlines/ euen
theire ryches y choise of meates to fede the flesh
chely lustes of theire bellyes. And putt your
neckes vnder the sweete yoke of Christ/ and
submitte your shulders vnder his light bur-
dens (light it is that loue beareth) that as we
be lyke Christe in gladlye suffering/
so we may be lyke him in glorye/
vnto the whiche/ he with the
father/ and his moste ho-
lye spirit/ bringe
vs all. A-
men.

3.0062

Tollo.ij